



By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. No<sup>1</sup>. *Oqsemo* ([I] oath) by The *Qeyamatey'sw* (Judgment) Day.

لَا أَقْسُمُ بِيَوْمَ الْقِيَامَةِ

وَلَا أَقْسُمُ بِالنَّفْسِ الْلَّوَامَةِ

2. And no. *Oqsemo* ([I] oath) by the self<sup>w</sup> the *lawwama'te* (iterative blamer)<sup>w</sup>.

3. Does reckon the mankind that never [We] gather his bones.

أَخْسَبَ الْإِنْسَنُ أَلْنَ نَجْمَعَ عَظَمَهُ

4. *Bala*<sup>2</sup> (*certainly-not*); *Qadireen*<sup>3</sup> (*We are capable of: effecting, giving, doing, enforcing, or influencing*) on that *nusawwe* ([We] erect/ even/ set) his fingertip<sup>4</sup>.

بَلْ قَنْدِرِينَ عَلَى أَنْ نَسَوَى بَنَاهُهُ

5. Rather wants the mankind to *yafjora*<sup>5</sup> (*debauch/ rip-off the religious cover*) [he] ahead (of) him<sup>6</sup>.

بَلْ يُرِيدُ الْإِنْسَنُ لِيَفْجُرَ أَمَامَهُ

6. [He] asks: *ayyana*<sup>7</sup> (*when, which momentous period*) (is) The *Qeyamatey'sw* (Judgment's) Day.

يَسْأَلُ أَيَانَ يَوْمَ الْقِيَامَةِ

7. So if<sup>8</sup> lightninged (*dazzled/ dazed*) the sight.

فَإِذَا بَرَقَ الْبَصَرُ

8. And the moon eclipsed/imploded.

وَخَسَفَ الْقَمَرُ

9. And (*had been*) gathered the sun<sup>w</sup> and the moon<sup>x</sup>.

وَجْمَعَ الشَّمْسُ وَالْقَمَرُ

10. Says the mankind then-day: where (is) the *masfarro* (*fleeing to: place/ locale*).

يَقُولُ الْإِنْسَنُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ

11. Not-at-all;<sup>9</sup> no *wazara* (*mountainous-refuge*).<sup>10</sup>

كَلَّا لَا وَزَرٌ

12. To your<sup>t</sup> Lord then-day (is) the *mustagarro*<sup>11</sup> (*permanent-abode/ ultimate realization*).

إِلَى رَبِّكَ يَوْمَئِذٍ الْمُسْتَقْرُ

13. Younabba'o (*to be informed by piece-of-significant-and-availing-news*) the mankind then-day by what: [he] advanced and tarried [he].

يُنَبِّئُ الْإِنْسَنُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخْرَى

<sup>1</sup> The “لا” at the beginning of this *Ayah*, is by *consensus* is a *negation particle*. See الدار المصنون، احمد حلبى. As to the oath, see footnote of (§56: 75-76).

<sup>2</sup> The word “*bala*”= “*certainly-not*” is absolutely *not synonymous* to “yes”=“نعم”, see the Lexicon attached to this Translation for more elaboration.

<sup>3</sup> The word “*Qadar*” is *masculine subjective noun*, meaning: *he who possesses power, capacity and efficiency to measure and effect*.

<sup>4</sup> The word “*ayyan*” means the *fingertip* or the *finger* on the basis of *calling the whole by its part*.

<sup>5</sup> The word “*ifاجر*” to become or be “*فاجر*”= “*ripper of religious cover*,” as the religious cover prohibits or prevents its wearer from committing crimes in the open. So when the *ripper of religious cover* tips-off such a cover he exceeds the bounds. See *فاجر الراغب* for the word “*فاجر*”

<sup>6</sup> The word “*أمامه*” means that *which is ahead of him*, i.e. *his life time*. That is he keeps exceeding the bounds in the open and continually proposing to repent to his Lord, but in reality he does *not* and continues to be “*فاجر*” by wanting to “*يفجر*”

<sup>7</sup> The word “*ayyana*” = “أيْ أوانٌ أَوْ أَيْ حِينٌ” really is “أيَانٌ” but with reverence and magnanimity for whatever was used for. See *معجم النحو* is which period, a specific and important (momentous) occurrence happen.

<sup>8</sup> The particle “*إذا*” is a *future adverbial conditional article* hence it is “*if*” not “*when*.”

<sup>9</sup> The word “*كلا*” is an article of negation particularized for deterrence and prevention.

<sup>10</sup> The word “*فتحة على الـو*” with “*الـو*” and “*الـز*” means *mountainous refuge*, not any refuge. See *البصائر*.

<sup>11</sup> Clearly for the realization of anything in *this world* requires *time* and *place* to happen in it *semi-permanently*.

14. Rather the mankind ( <i>is</i> ) over [himself] a <i>baseeraton</i> ( <i>witnesser/testifier/discernment-evidence</i> ) <sup>12</sup> .	<b>بَلِ الْإِنْسَنُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ</b>
15. And albeit [ <i>he</i> ] cast his apologies <sup>w</sup> .	<b>وَلَوْ أَلْقَى مَعَذِيرَةً</b>
16. Let not move [ <i>you<sup>s</sup></i> ] by it <sup>x</sup> your <sup>t</sup> tongue to hasten [ <i>you<sup>s</sup></i> ] by it <sup>x12</sup> .	<b>لَا تُخْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ</b>
17. Verily on Us ( <i>is</i> ) its <sup>x</sup> gathering and its <sup>x</sup> reading <sup>13</sup> .	<b>إِنْ عَلَيْنَا جَمْعَهُ وَقُرْءَانُهُ</b>
18. So <i>edha</i> ( <i>when/whereas</i> ) We read it <sup>x</sup> then <i>ettabe'a</i> ( <i>let-closely-follow</i> [ <i>you<sup>s</sup></i> ]) its <sup>x</sup> reading <sup>14</sup> .	<b>فَإِذَا قَرَأْنَاهُ فَاتَّبَعْ قُرْءَانَهُ</b>
19. Afterwards verily on Us ( <i>is</i> ) its <sup>x15</sup> elucidation <sup>x</sup> .	<b>ثُمَّ إِنْ عَلَيْنَا بَيَانَهُ</b>
20. Not-at-all; <sup>16</sup> rather you <sup>z</sup> love the hastener <sup>w</sup> .	<b>كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ</b>
21. And you <sup>z</sup> leave the Hereafter <sup>w</sup> .	<b>وَتَذَرُونَ الْآخِرَةَ</b>
22. Faces then-day ( <i>are</i> ) sparkling-delighters <sup>ym</sup> .	<b>وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ</b>
23. To its <sup>x</sup> Lord ( <i>are</i> ) lookers <sup>ym</sup> [ <i>they<sup>ym</sup></i> ].	<b>إِلَيْهَا نَاظِرَةٌ</b>
24. And faces then-day ( <i>are</i> ) precipitators <sup>ym</sup> [ <i>they<sup>ym</sup></i> ] <sup>17</sup> .	<b>وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ</b>
25. Presume [ <i>it<sup>w</sup></i> ] ( <i>to be</i> ) done by it <sup>w</sup> a back-breaker <sup>w</sup> ( <i>calamity</i> ).	<b>تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ</b>
26. Not-at-all <sup>18</sup> . <i>Edha</i> ( <i>when/whereas</i> ) it <sup>w</sup> reached the collarbones.	<b>كَلَّا إِذَا بَلَغَتِ التَّرَاقِ</b>
27. And ( <i>had been</i> ) said: who <sup>a</sup> ( <i>is</i> ) <i>ra'qen</i> <sup>19</sup> ( <i>curer/lifter</i> ).	<b>وَقَبِيلٌ مِّنْ رَاقٍ</b>
28. And [ <i>he</i> ] presumed verily it <sup>x</sup> ( <i>is</i> ) the separation.	<b>وَطَنَ أَنَّهُ الْفَرَاقُ</b>
29. And wrapped <sup>w</sup> the leg by the leg.	<b>وَالْتَفَتَ الْسَّاقُ بِالسَّاقِ</b>
30. To your <sup>t</sup> Lord then-day ( <i>is</i> ) the drive.	<b>إِلَيْرَبِكَ يَوْمَئِذٍ الْمَسَاقُ</b>
31. So neither <i>ssaddaqa</i> ( <i>affirmed as credible</i> ) [ <i>he</i> ] and nor [ <i>he</i> ] prayed.	<b>فَلَا صَدَقَ وَلَا صَلَّى</b>
32. [And,] but denied [ <i>he</i> ] and [ <i>he</i> ] diverted.	<b>وَلَكِنْ كَذَّبَ وَتَوَلَّ</b>
33. Afterwards [ <i>he</i> ] went to his family struttingly.	<b>ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطِّي</b>
34. Woe for you <sup>g</sup> then woe.	<b>أُولَئِكَ فَأَوْلَىٰ</b>
35. Afterwards woe for you <sup>g</sup> then woe.	<b>ثُمَّ أُولَئِكَ فَأَوْلَىٰ</b>
36. Does reckon the mankind that [ <i>he</i> ] ( <i>is to be</i> ) left a neglect <sup>20</sup> .	<b>أَحَسَّبَ الْإِنْسَنُ أَنْ يُتَرَكَ سُدَىٰ</b>
37. Has not been [ <i>he</i> ] <i>nutfatan</i> ( <i>sperm-drop<sup>w</sup></i> ) of semen <sup>x</sup> ( <i>to be</i> ) ejaculated.	<b>أَلْمَرِيكُ نُطْفَةٌ مِّنْ مَنِيٍّ يُمْنَىٰ</b>

<sup>12</sup> The pronoun “ه” in “بِهِ” refers to the *Qur'an* which is *masculine singular*.

<sup>13</sup> Similarly, the pronouns “ه” in “جَمْعَهُ” and “قُرْءَانَهُ” both refer to the *Qur'an*, which is *masculine singular*.

<sup>14</sup> Similarly, the pronouns “ه” in “قُرْآنَهُ” and “قُرْآنَهُ” both refer to the *Qur'an*, which is *masculine singular*. And says: “قُرْآنَهُ” means *its reading*. Clearly The *Qur'an* is *The Supreme Book*, revealed to Mohammad (SAWS), which contains Allah's words, and one hundred and fourteen Surahs.

<sup>15</sup> The pronoun “ه” in “بِيَانَهُ” refers to the *Qur'an* which is *masculine singular*.

<sup>16</sup> See footnote 9 above for “كَلَّا”

<sup>17</sup> The word “بَسِرَة” comes from “بَسِرَ” which means acted prematurely, or precipitately. See الراغب.

<sup>18</sup> See footnote 9 above for “كَلَّا”

<sup>19</sup> The word “رَاقٍ” lends itself to two distinct meanings: (1) *curer/treater*. And (2) *lifter*, to lift the soul to the Lord. According to Ibn Abbas *lifter* is more fit. See الفرضي.

<sup>20</sup> That is left to be aimless or without any purpose in life.

38. Afterwards [he] [was] *alaqa'ten*<sup>21</sup> (*adherent-suspender/-blood-clot*)<sup>w</sup>; then [He] created then *sawa* ([He] *erected/-evened*).

ثُمَّ كَانَ عَلْقَةً فَخَلَقَ فَسَوَى



39. Then [He] made of him the pairs,<sup>22</sup> the male and the female.

فَعَلَ مِنْهُ أَزْوَاجَيْنَ الْذَّكَرَ وَالْأُنْثَى



40. Is not *Tha'leka* (*afar-that-He/*)<sup>x</sup> (*is*) surely *Qadir*<sup>23</sup> (*He-Who is capable of: giving/ doing/ enforcing/ or influencing*) on to quicken [He] the dead.

أَلَيْسَ ذَلِكَ بَقَدِيرٌ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ



<sup>21</sup> The word “علقة” = “adherent-suspender,” = that which *adheres as suspender* or “clot” in both Arabic and English “علقة” or “adherent-suspender/clot” could be of *any* thing. But in this case of “bloody nature” perhaps it is “the mass of the zygote” (the union of the sperm and an ovum before its cleavage).

<sup>22</sup> The word “زوج” in “زوجين” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen, (5) hue (color). And quite relevant to the word “زوج” is its plural: (1) “أزواج,” which could also mean: (2) similars, i.e. the look-likes.), (3) hues. See *السان*.

<sup>23</sup> The word “ قادر ” is masculine, singular, subjective noun, meaning: (1) *Causer of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing*. +